

the world is here

Week of Prayer for Home Missions

March 7-14, 1982

Annie Armstrong Easter Offering

National Goal: \$22,000,000

It's worth the risk, relates missionary

RICHMOND, Va. (BP)—Southern Baptists continue to minister in violence-wracked El Salvador through refugee relief funds, Christian literature distribution and a steady missionary presence.

The Foreign Mission Board recently released \$25,000 in general and hunger relief funds (in addition to \$23,000 previously released) to aid Salvadorans who are refugees in their own country.

The money has been channeled through the Evangelical Relief and Emergency Committee (CESAD), a group of Salvadoran evangelicals who administer local and international funds to aid about 16,000 Salvadorans per month, said Don Kammerdiener, the board's director for middle America and the Caribbean.

Though Southern Baptists' two missionary couples in El Salvador are responsible primarily for a thriving Christian literature ministry, they also work closely with CESAD in helping Salvadoran refugees displaced from their homes as a result of fighting.

Kammerdiener said Ernie and Lee Ann McAnich, from Alabama, and Bill and Libby Stennett from Virginia and Washington, D. C., continue to affirm that news reported from El Salvador is worse than the actual situation—"that living there one does not get the same impression he would get reading reports of massacres and atrocities."

But they take precautions to ensure their safety, staying within the capital city of San Salvador most of the time now, he added.

"It would be inaccurate to portray it as business as usual," Kammerdiener said. "When you're there you hear bombs exploding; you hear rifle and machine gunfire."

Youth missions confab has family leaders

The first ever Mississippi Youth Missions Conference will feature a father-son team for worship leader and music leader.

Set for April 9-10 at Gulfshore Baptist Assembly, Pass Christian, this



Briggs

Briggs

conference is designed for young people grades 7-12 including Acteens, Royal Ambassadors, interested college students, and youth leaders.

Worship leader will be Phil Briggs, professor of youth education at Southwestern Seminary, Ft. Worth. Music leader will be Phil Briggs, Jr., who is a music teacher at a school and minister of music at South Hills Baptist Church, both in Ft. Worth.

Purpose of the weekend conference is to acquaint youths with mission activities and opportunities, encourage them to become active in Bold Mission Thrust, and become familiar with missionaries of the Southern Baptist Convention.

Deadline for registration is March 29. Total cost will be \$21, including a non-refundable registration fee of \$10 to be mailed with registration, and \$11 to be paid on arrival at Gulfshore. For registration, write Youth Missions Conference, Registration, Box 530, Jackson, Miss., 39205. One sponsor is required for every seven youths.

"No human being would be unaffected by that. But continually the word comes back, 'What we're doing is of such importance that it's worth the risk that is involved,'" he said.

Pastoral Care date changes

The date of the spring Pastoral Care Seminar at Mississippi Baptist Medical Center has been changed. The original date was to be March 11. It has been changed to May 27, this is according to Chaplain Gordon Shamburger and J. Clark Hensley of the Christian Action Commission.

Chief resource person for the conference will be Nina Herrmann Donnelly, chaplain for the Rehabilitation Institution of Chicago.

Theme of this year's conference will be "The Ministry to the Neurologically Injured or Diseased Patient."

For a Christian witness

Try digging California mud

By Don Hepburn (MARIN COUNTY, CALIF.)—Why would anyone take a week off from work, forego a week's pay, then pay \$200 to fly half way across the country, to spend five days working ten and twelve hours a day without compensation digging mud and doing other general repair work for complete strangers?

The same thought, more than once, crossed the minds of many of the resi-

Because of the Partnership agreement between Mississippi Baptists and California Baptists, Mississippi Baptists were invited to help out following a flooding disaster in California. The Brotherhood Departments of the two states coordinated the trip. 24 men spent last week in Marin County, mudding out homes and doing repairs. Don Hepburn, director of Communications for California Baptists, prepared this special report for the Baptist Record.

dents of this upper middle class area, located across the bay, north of San Francisco.

But for the 24 Southern Baptist pastors and laity from Mississippi their reasons were simple. "To come help people that were in need and to share a witness for Christ to show these people what Christ means to us," explained Paul Hurdle of Holly Springs, Miss.

"Just by our being here, I believe, shows these people what Christ does mean in our individual lives... Because if Christ weren't in my life, I surely wouldn't be here," said Hurdle, a cash crop farmer.

Hurdle and his fellow Baptists were part of a continuing Southern Baptist relief effort to assist victims of a savage January storm which struck a 250-mile area north and south of San Francisco and caused an estimated \$280 million in damage.

In all, 3,160 people were forced from their homes 477 people were injured, and 31 died. The storm destroyed 231 homes and 25 businesses. Another 6,304 homes and 1,014 businesses were damaged. Two Southern Baptist churches also were damaged by the storm's after effects.

The Mississippi work team arrived in San Francisco, February 20 and worked from sunrise to sunset during the next five days. They helped in a variety of ways:

—digging mud out of several homes and yards;

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Jerusalem Center rejected

Executive Committee acts on budget, building, B P

By Don McGregor

The Executive Committee of the Southern Baptist Convention, meeting last week in Nashville, declined to consider establishing a Baptist Center in Jerusalem and also declined to propose separate agency status for Baptist Press, the news agency of Southern Baptists.

Members of the committee also heard a report from their long-range study committee, which is considering avenues for providing additional space for the staff of the Executive Committee and the staffs of other agencies housed in the SBC building. The Executive Committee agreed that more space is needed but altered the original approach that called for financing construction through industrial revenue bonds. That approach would necessitate a lease-purchase arrangement. The committee is considering instead direct financing through the regular capital needs budgeting process.

In amended action the Executive Committee instructed the Brotherhood Commission to initiate a plan of action for involving Southern Baptist men in Bold Mission Thrust and bring a report back to the Executive Committee meeting in June in New Orleans. The amendment was to a report made by the committee's Program and Budget Subcommittee and the Brotherhood Commission which detailed a lengthy effort that began with the Executive Committee session in February of 1979 when layman Ed Price of Pittsburgh proposed an organization of laymen to accomplish that goal.

A Cooperative Program allocation budget goal for 1982-1983 of \$106 million was endorsed by the committee and

will be proposed to the Southern Baptist Convention when it meets June 15-17 in New Orleans. The budget proposes \$96,635,000 as the total basic operating budget, \$3,365,000 for capital needs, and \$6 million for Bold Mission Thrust challenge.

Included in the total basic operating budget would be \$47,839,300 for the Foreign Mission Board, \$19 million for the Home Mission Board, \$20,520,600 for the six seminaries, \$4,229,000 for the Radio and Television Commission, \$1,422,000 for the SBC operating

budget, and the remainder for 10 other convention agencies, institutions, and committees.

The concept of a Baptist center in Jerusalem was raised during a trip to Israel by a group of 11 Southern Baptists and nine members of the Anti-Defamation League of B'nai B'rith. The trip was led by Bailey Smith, president of the Southern Baptist Convention. From negotiations and communications evolved the possibility of purchasing a 2.84-acre tract of land on Mount Scopus in Jerusalem (where

Mount Scopus and the Mount of Olives meet) that would cost \$5,752,500. There were to be no Cooperative Program funds involved.

The proposal was considered by the Administrative and Convention Arrangements Subcommittee prior to Executive Committee consideration. Owen Cooper of Yazoo City, Miss., a member of the subcommittee, said the funds could be put to better use if the same amount of money were gathered and put in interest-bearing deposits (Continued on page 2)

Home Mission goal is \$22 million

National offering goal reflects Baptist boldness

By David Chancey

ATLANTA, Ga. — This year's \$22 million national goal for the Annie Armstrong Easter Offering for Home Missions represents the largest percentage increase of any goal in the offering's 88-year history.

"That's boldness," is the way Leonard Irwin, vice-president of the Home Mission Board in charge of budget and planning describes the 27.5 percent increase over last year's \$17,250,000 million offering goal.

"Last year's offering goal was only a 12.5 percent increase over the 1980 receipts," Irwin said. "So that means that this year's is about a doubling of a percentage increase."

Irwin pointed out that over the last

decade, the national offering receipts have almost tripled.

"By 1990, it's possible that the receipts will be around \$50 million. That is, of course, if current trends continue, and there are no economic crises in this country," he said.

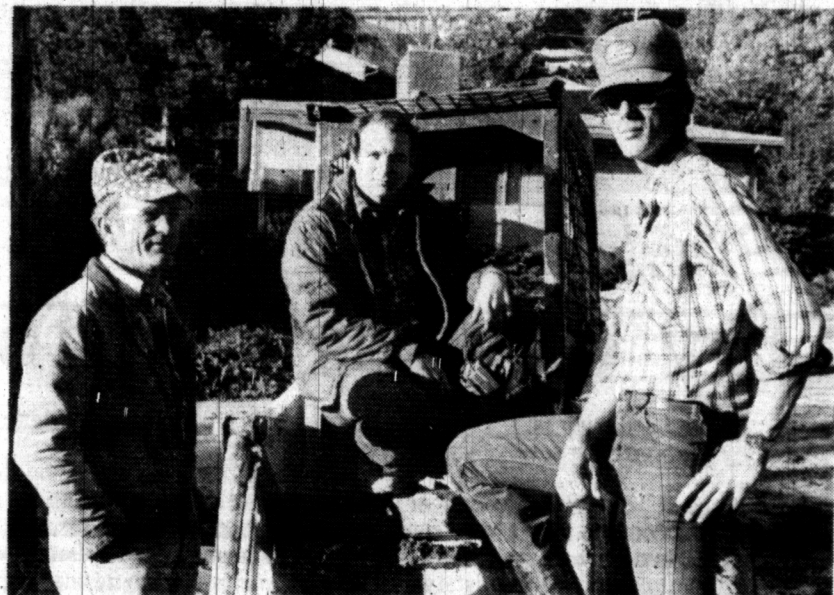
The Annie Armstrong Easter Offering provides approximately half of the HMB's total budget. The other main source of support is the Cooperative Program, Southern Baptists' unified giving plan.

The \$22 million goal is allocated into three major categories: missionary and field ministries, special projects, and advance efforts in critical areas. Irwin says the largest allocation,

\$14.5 million goes to missionary and field ministries.

Eight areas of work fall under this category. They are evangelism projects, church extension, Christian Social Ministries, language missions, interfaith witness, black church relations, chaplaincy ministries, and associational missions.

Evangelism projects, allotted \$1.1 million, include funding for state evangelism secretaries and evangelism projects in states with newer Southern Baptist work. This money will also be used to train laypersons and youth in witnessing. It will also go toward crusades in metropolitan areas. (Continued on page 2)



Three members of the Mississippi work team which spent four days moving four hundred cubic feet of mud, take a break. Pictured from left are Lamar Stone of Greenville, Tommy Hendrix of Leland, and Paul Hurdle of Holly Springs.



Several Mississippians complete finishing touches on cross beams for the roof of a dormitory which they repaired at the Cazadero (Calif.) Baptist Camp.

—digging and hauling debris out of homes;

—doing repair work in several homes;

—assisting in the building of a retaining wall to hold a mountainside back from sliding into a home;

—rebuilding a roof on a dormitory and extensive rebuilding of a cabin at the Cazadero Baptist camp, which is operated by three Southern Baptist Associations; and

—sharing a witness for Jesus Christ to several storm victims and their families.

The team was initially divided into two groups. One group of nine went to the Cazadero Baptist Camp to do repair work on several buildings damaged by recent rains. The second group of fifteen went to Marin County to assist storm victims.

The Marin County group was under the direction of Harold Hendricks, pastor of the Trinity Baptist Church, Fairfax.

According to Hendricks, the Mississippi volunteers worked on a priority system. They helped people who were unable to live in their homes due to standing mud and debris, and senior citizens living on fixed incomes who were physically unable to do needed repair work.

"What we're finding is that people in Marin County probably all their lives have never needed anything and have always been in control of their life because they had enough money... to deal with (the problem)," explained Hendricks.

"For one time in their life they discovered they did have some needs.

And we as Southern Baptists, for whatever reason, we are able to step in at a crucial time, and say, 'Here, we would like to help you because you are our neighbors and because we care.'"

According to published reports, \$172 million of the personal and commercial property damage was uninsured, because of disclaimer clauses in insurance policies restricting liability for damage due to earthquake, floods, or mudslides.

For many people affected by the storm, they have had to rely on their own financial resources to repair and replace homes and businesses damaged. (Continued on page 2)



Frank Hope of Leland, Miss., prepares to saw a board to be used as a cross beam for a roof frame at the Cazadero (Calif.) Baptist Camp.



Discussing their construction project at the Cazadero Baptist Camp are (from left) Rudon Laney of Greenville, Miss., James "Pete" Pearson of Interprise, Miss., and Milton Kooh of Booneville, Miss.

(Continued from page 1)

The idea of the separate agency status surfaced at last year's convention in Los Angeles with a motion from the floor of the convention that the new service be given that status.

Also, Youth for Christ is sponsoring a free "preview" of the movie for area church leaders, on March 10, at 9:30 a.m. Those interested may phone 981-4584 or 353-3587.

The movie is rated PG.

(Continued from page 1)

"To actually get out to work like this shows that you really live and believe"

Dan R. Crawford will become a na-

Our desires always increase with our possessions. The knowledge that something remains yet unenjoyed impairs our enjoyment of the good before us.—Samuel Johnson

(Continued from page 1)

If the 1982 offering goal is exceeded as last year's was, the money will go to fund additional short-term projects in missions and evangelism.

Causey	Richardson
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Bible teachers for Retreat I are Joe McKeever of First Church, Columbus; Joe Tuten of Calvary, Jackson; Jim Keith of First Church, Gulfport; and Beverly Tinnin of First Church, Meridian.

Mrs. Alex McKeigney, above, taught the Bible study during February for Monday women's luncheons at First Baptist Church, Jackson. Mrs. Joe Odum is teaching during March. The teacher changed monthly, selects her own subjects. One week Mrs. McKeigney used an illustration about an expectant mother who was concerned that her baby would not be all right—until she claimed Matthew 7:7 as her prayer promise: "Ask and ye shall be given you . . ." When the baby was born—perfect—it weighed 7 lb. 7 oz.

Name Of Association	Director Of Missions	Name Of Speaker	Date Of Emphasis
Adams and Union	Richard Pass	Wm. Rutledge	March 11-14
Alcorn	Charles Dill, Moderator	Dale Cross	March 11-14
Attala	Levon Moore	William Junken	March 11-14
Benton and Tippah	Harry Phillips	Jerry Scruggs	March 7-14
Bolivar	Odis W. Henderson	Mrs. Duane Highlander	March 11-14
Calhoun	Marvin Bibb	Robert T. Mills	March 7-10
Carroll and Montgomery	Nolan Houston	Terry Moncrief	March 7-14
Chickasaw	Hollis Bryant	Robert T. Mills	March 11-14
Choctaw and Webster	James Drane	Genus Crenshaw	March 7-14
Clarke	Grady Crowell	Gaither Settle	March 11-14
Clay, Lowndes, Oktibbeha	J. C. Mitchell	Ken Chadwick	March 7-10
Copiah and Lincoln	Eugene Roberts	Nathan Porter	March 11-14
Covington and Jeff Davis	L. B. Atchison	Fayiz Saknini	March 7-14
Franklin	Glen Williams	Joe Carl Johnson	March 7-14
George and Green	Horace Glass	Mrs. Hugh Foster	March 11-14
Grenada and Yalobusha	Finley Evans	Fred Moseley	March 7-10
Gulf Coast	Bobby Perry	Raul Fernandez	March 7-14
Hinds-Madison	J. W. Brister	Jim Hamblen	March 11-14
Holmes, Leflore, Humphreys	M. C. Johnson	Brownlow Hastings	March 7-10
Itawamba	Lester Janes	John Havlik	March 7-10
Jackson	Allen Webb	Using World Missions Conference Speakers	
Jasper	W. E. Greene	Pat Davis	March 11-14
Jones	Maurice Flowers	Fred White	March 7-10
Kemper and Neshoba	Kermit Sharp	Nelson Tilton	March 7-10
Lafayette and Marshall	Arthur Leslie	Don Hammonds	March 7-10
Lamar	Ray Grissett	Rodney Webb	March 7-14
Lauderdale	Leon Young	Jerry Graham	March 10-14
Lawrence, Marion, Walthall	George Lee	Irvin Dawson	March 7-10
Leake	Henry Adams	Peter Chen	March 7-10
Lebanon	Joel D. Ray	Glenn Igleheart	March 7-10
Lee	Bob Holland	Ken Carter	March 11-14
Mississippi	John Paul Jones	Mrs. Seay Smith	March 11-14
Monroe	Roger Dorsett	Warren Woolf	March 7-10
New Choctaw	Dolton Haggan	Carl Hart	March 7-10
Newton	Charles Melton	Hugh Foster	March 11-14
Northwest	Ervin Brown	Pat Davis	March 7-10
Noxubee	Richard Alford	E. R. Isbell	March 11-14
Parola	G. E. Jolley	Wentell Belew	March 11-14
Pearl River	Marvin K. Lee	John P. Vandercook	March 11-14
Perry	B. F. Smith	Mrs. E. R. Isbell	March 11-14
Pike	Glen Williams	Using World Missions Conference Speakers	
Pontotoc	Wade Allen	Jack Redford	March 7-10
Prentiss	Neil Moore	Brownlow Hastings	March 11-14
Quitman	Marty Evans, Jr.	Walker Knight	March 7-10
Rankin	J. C. Renfro	Mike Robertson	March 11-14
Riverside	Jerry B. Gray	Bob Stidham	March 11-14
Tallahatchie	Jerry B. Gray	Mrs. John Vandercook	March 11-14
Scott	Holmes Carlisle		March 7-10
Sharkey-Issaquena, Warren Yazoo	Lavon Hatten	Huey Perry	March 7-10
Simpson	Glen Schilling	Duane Highlander	March 11-14
Smith	Billy Ballard	John P. Vandercook	March 7-10
Snflower	Granville Watson	Mrs. Seay Smith	March 7-10
Tishomingo	Joe Moyers, Moderator	Lyndon Collins	March 7-14
Union County	Marvin Cox	Orrin D. Morris	March 11-14
Washington	Roy Raddin	Orrin D. Morris	March 7-10
Wayne	Lynn Mackey	Dale Holloway	March 7-10
Winston	Jerry Stevens	Dale Cross	March 7-10
		Jim Newton	March 7-10
		Jere Allen	March 11-14
		Reid Hardin	March 7-10
		William Sumner	March 11-14

Associations that are using World Missions Conferences speakers:
Holmes, Humphreys, Leflore February 14-21
Panola February 28-March 7

Annuity Board President Darold Morgan, who urged participants to be patient until the technical error can be corrected, said "Members who have kept their payments current will not lose their coverage." He advised participants to keep the payments current, using the latest information they have to determine due date, amount, and address for sending in payments.

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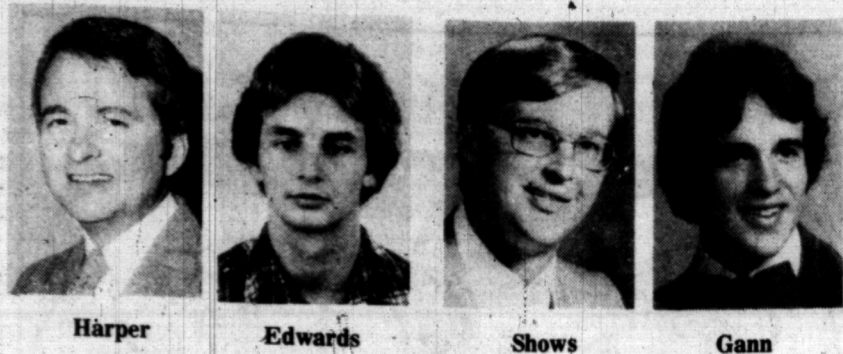
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601-888-6202

Plus homes—art show—tours



Crusader Day will tell missions needs

All boys in grades 1-6 are invited to Crusader Day, March 27 at Central Hills Baptist Retreat, Kosciusko.



Bridges

The special day, which takes place from 9 a.m. to 4 p.m., will offer fun, food, fellowship and inspiration concerning mission work among Southern Baptists and about the Royal Ambassador program.

The day consists of games, canoeing, horseback riding, archery, other sports, and a group service.

Ray Bridges, Baptist Student Union director, head track and assistant football coach at Holmes Junior College, will give his Christian testimony.

But Edwards, graduate of Ole Miss, and BSU summer missionary to Hawaii in 1979 and Israel in 1980, will offer a missions message. Edwards is finishing a semester missions term in Uruguay.

Paul Harper, minister of music and youth at First Baptist Church, Lexington, will lead the music. Glenn Shows, minister of activities at First Baptist Church, Clinton, will make an activity recognition, and Don Gann, a former summer missionary to Israel and assistant camp director at Central Hills for 1981 and 1982, will tell about the Royal Ambassador summer camping program.

This Crusade Day program will cost \$4 per person and includes lunch.

To register, write Brotherhood Department, Box 530, Jackson, Miss., 39205.

Personal growth conference to feature Nimmons, Hardy, Vaughn

A personal growth conference for Mississippi Baptist ministers of education is set for Mar. 15-16 at the Baptist Building in Jackson.

The conference will feature Billy Nimmons, Bill Hardy, and Chester Vaughn. Nimmons, pastor of First Baptist Church, Dalton, Ga. (formerly minister of education at First Church, Starkville), will speak on goal setting and on feelings of self worth.

Hardy, minister of education at First Church, Columbus, will speak on discovering leadership strengths, and developing a support system. Vaughn,

program director for the Mississippi Baptist Convention Board, will offer "A Challenge to Grow."

Leon Emery, director of the Church Administration-Pastoral Ministries Department of the MBCB, will host the meeting which begins at 2 p.m., Mar. 15, and concludes with lunch the next day.

A registration fee of \$10 covers materials, meals, and refreshments.

For further information, contact Emery at Box 530, Jackson, Miss., 39205, phone 968-3905.

Series will say how to "get people to come"

March 29, March 30, and April 5 are the dates for a series of conferences entitled "How to Get People to Come to Church Training."

These conferences are association-wide and will deal with enlistment, attendance, publicity, and leading participants to identify and reach people for Christian discipleship training.

Following is a listing of the associations and host churches. All meetings begin at 7 p.m.

March 29:

Neshoba, Associational Mission office; Hinds-Madison, Woodland Hills; Adams, Calvary; Noxubee, West Side; Choctaw, Ackerman Church; Clark, First, Quitman; Warren, Bowman Ave.; Yalobusha, First, Water Valley; Holmes, First, Durant; Simpson, Simpson Association Center; Humphreys, First, Belzoni; Scott, East

Morton Church; Newton, First, Union; Franklin, Bude Church; Carroll-Montgomery, North Winona Church;

March 30:

Kemper, Blackwater; Rankin, McLaurin Heights; Union, Port Gibson Church; Lowndes, Antioch; Webster, First, Eupora; Wayne, First, Waynesboro; Yazoo, Southside; Grenada, Emmanuel; Leflore, First, Greenwood; Smith, First, Raleigh; Tallahatchie, First, Charleston; Attala, Parkway; Leake, First, Carthage; New Choctaw, Corinth Church; Oktibbeha, Meadowview.

April 5:

Clay; Calvary, West Point.

Leaders for these conferences include 10 Baptist Sunday School Board employees and five Mississippi Baptist Convention Board employees and special workers.



Stagg will teach Bible for Leadership Training

Bible study leader for the 1982 Leadership Training Conference for the Mississippi Baptist Student Union, will be Frank Stagg, senior professor of New Testament Studies for Southern Seminary, Louisville, Ky.

The conference, March 26-28 at Gulfshore Baptist Assembly is designed for elected leadership within the Baptist Student Unions of the 26 Mississippi college and university campuses which have BSU work. At this conference they receive special training to carry out their tasks next school year.

Theme of the conference will be "Leadership Unlimited..." and based on Philippians 4:13.

Special speakers for the conference include Earl Craig, pastor of First Baptist Church, Jackson; Charles Ashby, assistant professor of foundations of education, Southwestern Seminary, Fort Worth; and R. T. Buckley, missionary to Bangladesh.

A special feature of the conference will be the commissioning of the newly-appointed student summer missionaries.

Ron Kurtz, minister of youth at First Church, Jackson, will lead the music. And several BSU choirs will perform special music, including that of Mississippi College, Mississippi Baptist Medical Center, Delta State University, and Pearl River Junior College.

Mississippi Baptist Activities

- | | |
|-----------|--|
| Mar. 7-14 | Week of Prayer for Home Missions and Annie Armstrong Easter Offering (SBC Emphasis) |
| Mar. 8 | Vacation Bible School Clinic; FBC, Greenville; 9:30 a.m.-3 p.m. (SS) |
| Mar. 8-12 | Advanced Certification Seminar for Church & Associational Secretaries; Hinds-Madison Assn. Office; 8 a.m., 8th-Noon, 12th (CAPM) |
| Mar. 9 | Vacation Bible School Clinic; FBC, Sardis; 9:30 a.m.-3 p.m. (SS) |
| Mar. 10 | Vacation Bible School Clinic; FBC, Tupelo; 9:30 a.m.-3 p.m. (S.S.) |
| Mar. 11 | Vacation Bible School Clinic; FBC, Louisville; 9:30 a.m.-3 p.m. (SS) |
| Mar. 13 | Kindergarten/Day Care Clinic; FBC, Clinton; 8:00 a.m.-3:30 p.m. |

Garaywa will offer eight weeks for Acteens and Girls in Action

By D. P. Smith
WMU Acteens Consultant

Camp Garaywa, owned and operated by Mississippi Woman's Missionary Union, will offer eight weeks of camp for GAs and Acteens this summer. Camp will begin June 7 and conclude August 6. The camping program is developed to improve missions awareness in the girls who attend.

During a week at Garaywa, girls will learn about mission work around the world and here at home. They will dis-

cover that mission work can begin with them—in their home towns, in their communities, and in their homes. Home and foreign missionaries will be on the grounds each week sharing information about how God is using them in their special area of work.

Even though mission study, Bible study, and missionary share-time are our most important features of camp, GAs and Acteens can look forward to much more. The girls will involve themselves in music, crafts, drama, nature study, recreation, swimming, and outdoor cooking.

Another very important factor in a good camping experience is the camp staff. The young ladies who make up the Camp Garaywa Staff are talented, dedicated, fun-loving, and well-trained for their positions. Our staff will do whatever is possible to provide spiritual, educational, and recreational activities that will benefit your GAs and Acteens. The first concern of the camp staff is the camper.

Publicity and registration information has been mailed to all WMU directors. Registration will be accepted after April 1, 1982. For additional information about registration, write the Mississippi WMU, P. O. Box 530, Jackson, Mississippi 39205.

Below are camp dates for summer 1982:

	Summer—1982
June 7-11	GA Camp
June 14-18	Acteens Camp
June 21-25	GA Camp
June 28-July 2	GA Camp
July 5-9	GA Camp
July 12-16	Acteens Camp
July 19-23	GA Camp
July 26-30	GA Camp
August 2-6	GA Camp

K-day care clinic set

The Mississippi Baptist Kindergarten-Day Care Clinic is March 13, 9 a.m. to 4 p.m. at First Baptist Church, Clinton. It is open to any kindergarten or day care worker or director. A registration fee of \$5 covers materials and lunch. Contact the Church Administration-Pastoral Ministries Department, Mississippi Baptist Convention Board, phone 968-3905.



Youths to sing and ring in Mexico

The Senior High Choir, Handbell Choir, and Senior High Puppets of Parkway Baptist Church, Jackson, will leave March 12 on a mission tour to Mexico City, Mexico. They will return March 18. At the invitation of the Foreign Mission Board, the choir will work with the Netzhualcoyatl Baptist Church in northern Mexico City, where Arturo Allercone, Chairman of the Extension Department of the Mexican Baptist Seminary, is pastor.

The choir has prepared 95 percent of its music in Spanish, in addition to learning some key scriptures in Spanish, to share the gospel there. The puppets will perform music and dialogue in Spanish. The Praise Ringers will teach Mexican youths and adults to ring handbells. Cynthia McGee, former missionary journeyman in Chile, now residing in Ocean Springs, will teach the children as Sunshine The Clown, and serve as interpreter. Director of the group is Michael Smith, minister of music. Parkway pastor is Bill Causey.

Young musicians invited to April Choral Festival

The state Baptist Young Musicians' Choral Festival is set for April 24 at the Mississippi College Coliseum in Clinton, 9:15 a.m. to 2 p.m.

Guest conductor will be Bill Green, minister of music at First Baptist Church, Richardson, Tex.

This festival, designed for 4th, 5th, and 6th grade boys and girls, requires that participants memorize the music prior to the program. No music will be

used during the festival. The required music is "Oh, the Joy of it," by Beryl Red, No. 4526-15, Broadman Press. Music may be purchased through either the Jackson, New Orleans, or Memphis Baptist Book Store.

All groups must be pre-registered. Directors must send registration form, along with \$1 registration fee per person to the Church Music Department, Box 530, Jackson, Miss., 39205. Deadline for pre-registering is April 9.

The group, which numbered 2,400 in 1981, will perform a concert open to the public at 1:15 that afternoon in the coliseum.

Sarah Talley is festival coordinator, for further information, contact her at the Church Music Department, phone 968-3871.

Harold Rutledge dies

NEW ORLEANS—Harold L. Rutledge, professor emeritus of psychology and counseling at New Orleans Seminary, who served the institution since 1958, died of a heart attack at New Orleans Methodist Hospital February 17.

Rutledge was currently serving as a contract professor in the School of Christian Training on the campus and in Masters level studies being conducted at Mobile College, Mobile, Alabama. He had continued to serve the Seminary since his retirement four years ago.

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Moon devotee can sue family

WASHINGTON (BP)—The U.S. Supreme Court has declined to disturb a lower court's ruling that a member of Sun Myung Moon's Unification Church had the right to sue his parents and others who made an unsuccessful attempt to "deprogram" him.

Thomas J. Ward, then 28, sued his parents, brother, sister and 29 others under a federal conspiracy law for the November 1978 attempt to convince him to leave the sect. Ward said he was abducted, beaten and held for 35 days.

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Editorials . . .

Let's keep gambling out of it

Last month the Southern Baptist Press Association met in Las Vegas. It was supposed to meet at Lake Tahoe, which is farther north in the mountains and on the line between Nevada and California, but fears of bad weather caused the Nevada hosts to ask that the meeting be held in Las Vegas.

Actually, though Las Vegas has a reputation for being a gambling city, it is no more such a city than Lake Tahoe. Las Vegas is larger, and the gambling is carried on a grander scale; but Stateline, Nev., is also a gambling center. The difference between the two is that across from Stateline is South Lake Tahoe in California, which has no gambling. The two cities join at the state line.

The fact is that to meet anywhere in Nevada is to meet in a gambling center, for it is to be found in every area of the state. We were invited by Nevada Baptists. Las Vegas is the state's largest city. Also, it has more churches per capita than any other city in the nation.

The churches, however, are struggling against a powerful evil, and that is gambling. The pastor of the First Southern Baptist Church in Las Vegas said his ministry is in broken bodies, broken dreams, and broken spirits. Las Vegas also has the highest crime rate in the nation, according to spokesmen.

Las Vegas is a beautiful and fascinating city. Its buildings are attractive, and the city is kept sparkling clean. The Golden Nugget Hotel downtown is a beautiful old building with magnificent appointments. Away from downtown on what is popularly known as "The Strip" are the newer, brilliant showplaces that have become better known over the past years. Among these is the MGM Grand Hotel, which had the tragic fire a little more than a year ago. The restoration is almost complete.

The buildings are lavish beyond description. They are ornate. They are beautiful. At night in the downtown section, where the hotels and casinos are more closely concentrated than on the Strip, there is such a tremendous display of lights that headlights are not needed on automobiles. The hotels and casinos have done marvelous and beautiful things with lighting displays.

It is all an attraction for gamblers. And they are there from all over the world. There is absolutely no way of counting the slot machines in Las Vegas, and most of them are in use around the clock. They say there are no locks in Las Vegas. There are no lobbies in the hotels. There are only gambling casinos. Guests of the hotels are in the midst of slot machines, black jack tables, and dice tables from the time they enter the front doors until

they get on the elevators. They pass slot machines as they line up for buffets at meal times.

Gambling, however, is not an enjoyable pastime, to judge by the expressions of those engaged in it. Their brows are knitted, their expressions are tense, and they seem trapped by their obsession.

There is a little more excitement at the dice tables, where \$100 bills disappear as fast as the dice can be rolled. In dice the player has a little more control over the outcome; but there are more losers than winners, for the tables keep operating.

The point in detailing all of this is that two pari-mutuel gambling bills have been before the Mississippi House of Representatives this session. By the time this is read they will either be dead or will be available for consideration by the Senate. A subcommittee of the House Ways and Means Committee held a hearing on the two gambling bills last week.

A parallel is to be drawn between the Las Vegas experience and pari-mutuel gambling in Mississippi. In Las Vegas the buildings and the city are sparkling, clean, and attractive. They lure the tourist into their trap.

Those who spoke before the legislative subcommittee in Mississippi in favor of pari-mutuel gambling spoke only in the interests of raising horses.

The problems with gambling were not mentioned except to say that the experiences in Mississippi would be different—it would be controlled.

Las Vegas has to have gambling to keep going. There is nothing else there. The horse raisers say they have to have races to keep their business going. And they say there will be no races without legalized pari-mutuel gambling.

It is sad. Las Vegas is a beautiful city. It is too bad that it has to be a mecca for gambling and for "broken bodies, broken dreams, and broken spirits" and have cloaked behind its beautiful lights the highest crime rate in the nation.

Horses are beautiful creatures. Raising them and training them is a pleasurable business. It is too bad that such a fine industry has to be tied to gambling.

Perhaps it doesn't. The horse raisers are here already. Gambling isn't. Let's continue to keep the two separated.

Four of the five representatives from Jackson County testified against the pari-mutuel gambling bills before the House Ways and Means subcommittee. They were Pat Presley, Stephen Hale, Charles J. Lippian, and Adrian G. Lee Jr. The fifth, Ted J. Millette, introduced the bills.

The need in our cities

When our Lord told us to make disciples of every nation, he had in mind our own as well as those overseas. We are all aware of this and understand it.

The time has come to do something about it with that extra push that is needed to send our missionaries throughout the length and breadth of this land. The push comes from two directions, each equally important. One is the Week of Prayer for Home Missions. It begins March 7 and continues through March 14. The other is the Annie Armstrong Easter Offering for Home Missions. This year the nationwide goal is \$22,000,000.

Our involvement in Bold Missions should dictate to us that our own land is just as important in the sight of God as is any other. And perhaps it is to our shame that our land is just as needy.

The Home Mission study for adults for this year brings this fact forcibly to our attention. It is "Challenge of the Cities" and deals with New York City and Miami. These are not the only two great cities that need help in pointing the people to the Lord, but these two dramatically illustrate the desperate conditions that are faced in most of our cities. A year ago the writer was in New York, and the need there is appalling. There is so much to do and so few to do it. A walk around Times Square and the streets of Manhattan is to be constantly confronted with the human derelicts that are a continual part of the scenery. For the most part they are included in the sights to be seen by the tourists who are not used to that sort of thing, but they are also human souls who need to be exposed to the gospel. It is a tough job and is not accomplished

in a \$200 suit and beautiful shirt and tie. These are niceties beyond the grasp of the street people. Someone has to meet them where they are. Our Home Mission Board knows how to do it.

The South Bronx is another area where the love of God is desperately needed—an area that has died yet where people still live. A bus tour of the area reveals block after block of gutted and ruined apartment buildings—destroyed by their inhabitants. Outsiders go in groups. It is unsafe to go alone, even in daylight. Yet the people there need the gospel. The Home Mission Board is at work to get it to them.

And what of Miami? The world has come tumbling in upon that city's doorstep in the last few years. What a mission field! There must be no more needy area anywhere in the world.

Immigrants, legal and illegal, have come from Cuba and from Haiti as well as from other places.

Again, the Home Mission Board is at work.

The Home Mission Board is at work on the Mississippi Gulf Coast and in California and in Las Vegas and Lake Tahoe in Nevada and all over our nation and beyond.

Let's help these missionaries. Let's pray for them and for those with whom they minister. And let's give.

A part of Bold Missions is to make the gospel available to every person in the United States. Perhaps it is available already, but let's get to work sharing it. Praying and giving will help.



Faces And Places

By Anne Washburn McWilliams

About birthdays

In 1908 the Olympic Games were held in London; the National University was founded in Cairo; the Hijaz Railway reached Medina from Damascus; Old Age Pensions were introduced in Britain; a revolution in Portugal was foiled, and martial law proclaimed; Ian Lancaster Fleming, future novelist, was born; Nelson Rockefeller, future U.S. vice-president, was born. In Chambers County, Ala., on March 4, 1908, Johnnie Lou Allen was born; at 17 she married Emmett Washburn and at age 21 years and 18 days she became my mother. Her first child, a son, Charles Emmett, seemed perfect in appearance but died at age three weeks of a respiratory ailment. "But if he had not died, we might not have decided to have you so soon!" Mama told me, and I'm glad she decided to add a sister for me two years later. Happy birthday today, Mama! With love.

"It was a nice birthday," wrote Bob Terry, in the Feb. 25 edition of his paper. He's editor of Missouri Baptists' Word and Way. Then he told how—by the hardest—he got home to help his daughter, Jean, celebrate her 11th birthday, on Feb. 19.

When Bob was leaving the Nevada meeting of the Southern Baptist Press Association, his flight was delayed in Las Vegas. He barely made connections in Denver—had four minutes to spare. Word got to him that the Columbia/Jefferson City airport was closed because of fog, so he got off the plane at Springfield, rented a station wagon, and drove himself and three others to Jefferson City. He got home at 1 a.m., but he was up by 6:30 to begin helping Jean celebrate. I thought, "How wonderful that a dad realizes how important his daughter's birthday is to her, and goes to that much trouble to be with her." I hope someone will file that story for Jean's future reference. Some day she might want to frame it.

Birthdays were always special at our house, too. Mama never failed to bake a cake and light candles for the honoree. (My favorite cake was caramel.) We had an old buffet, or side board, with a long mirror attached to the back. Below two large top drawers, the buffet had doors that opened on each side of three small center drawers. Behind one door Mama kept the sheets and tablecloths. The other door always stuck—the knob handle was gone, so we had to insert a knife to force it open. Behind that door Mama stored each birthday cake until time to eat it. (One time a stray dog got in the house and ate most of a Japanese fruitcake that was Betty's December birthday cake. We never figured out how the dog opened the buffet door to get the cake.)

In the small drawers were the best silverware, and the birthday candles. A blue-flowered cookie jar stood on the buffet top, but it held receipts and old letters; the chocolate-iced birthday cookies got eaten before they had time to be crammed in a jar.

In her early years of marriage Mama gave birthday parties for herself or Daddy by inviting a few couples over for a syrup candy pulling. Or some friends would come to eat parched peanuts and listen to the radio. Later, at parties for Betty and me, she'd invite anyone we wanted, and we'd play games like "pleased or displeased," "lonesome," or "spin the bottle." In 1941 Daddy ate ice cream with his birthday cake, for he had just bought our first refrigerator and Mama had discovered a book of recipes for making refrigerator ice cream.

Our family has grown since those days, and we are scattered over four states, but we still have a "thing" about birthdays—they must not be forgotten. If we can't be together on the exact date, we "reach out and touch" by phone, and then get together on the nearest possible date. I'll call you tonight, Mama—and see you Saturday!

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Letters To The Editor

Thanks, Mississippi Baptists

Editor:
Congratulations.

You are doing a great thing. I am looking forward to being a part of it. I am talking about the special Home Missions Emphasis Mississippi Baptists are having March 7-14 this year during the Week of Prayer for Home Missions. Thanks especially to Dr. Foy Rogers, Director of the Cooperative Missions Department, for this bold idea to further Bold Mission Thrust. Dr. Rogers retires in August; this is a valuable contribution he is leaving Mississippi Baptists and World Missions—two entities he loves so much.

Thanks also to Marjean Patterson and Mississippi Woman's Missionary Union for your usual fine support of home missions and for setting a bold Annie Armstrong goal for 1982 and to Paul Harrell and the Brotherhood for joining WMU in your effort to reach a 40% increase over 1981. Maybe even you will reach Dr. Rogers' dream of doubling the 1981 gifts. I hope you will. What a boost this will be to home missions.

As far as I am able to know Mississippi Baptists are achieving several "firsts" with this home missions emphasis in 1982. This is the first time a state Baptist convention has planned a statewide home missions emphasis of this type. This is the first time an established state convention's WMU has adopted an Annie Armstrong Offering goal 40% greater than the previous

year's goal. This is the first time every association in a state has cooperated in a simultaneous home missions effort of this type.

As I say, this is a bold idea in a time when we need bold thinking and acting if we are to meet the needs of our land. I am praying that the result will be long-lasting in terms of both interest and concrete effort to reach out with our Lord to witness and minister to persons in need.

Bill Junker
Director, Promotion Department
Home Mission Board
Atlanta, Georgia

Radio preachers

Editor:
I would like to say a few things about "radio preachers." One Sunday I was sick and missed church, and I think I counted 20 real good sermons and lots of good singing for that day and night that I heard and enjoyed.

During the week I can start at 8 a.m. (I'm usually home) listening to preachers. J. Harold Smith starts it off on the Houston, MS station. I can listen to preaching till about 10 a.m. there, then turn to KWAM Memphis, Tenn., and listen till around 12:30 and then go back to Houston from 1 p.m. to 2 p.m. for more preaching. So I never get tired of it. I guess lots of people think that's a lot of preaching. It is, but not too much.

After that I say they turn the stations over to the other kind of stuff that I don't care to hear, so I turn it off.

Sometimes I can hear the same preacher twice a day with the same sermons, but I might miss some the first time, and I understand it better the second.

Some of them do bore you asking for money, but I say the ones who are truly God's preachers shouldn't have to ask people to support them.

I watch TV very little. It doesn't have enough preachers for me. Mrs. J. E. Franklin
Oxford

Privilege of serving

Editor:
We thank God for the instrumentality of Southern Baptists who through the medium of the Foreign Mission Board made possible to us the privilege of serving as your missionaries for more than 42 years in South and Central America.

Upon our retirement, December 1, 1981, we found that adequate provision through Social Security and the Pension Plan of the Board had been made for us.

Our years of serving God as we felt

He had called us to do and continuing opportunity for service have thus been provided by the churches of the Southern Baptist Convention.

We thank you.
Frances and Sydney Goldfinch
Emeritus Missionaries—F.M.B., S.B.C.
Uruguay, Paraguay, and Costa Rica
The privilege was ours.—Editor.

Research on

Annie Armstrong

Editor:
Woman's Missionary Union is again working with Broadman Press to produce a major biography. In March, 1984, in time for the Week of Prayer for Home Missions, we will release a new biography of Annie Armstrong. I am the person fortunate enough to be writing the biography.

I would appreciate your help in research. Would you make a general appeal to your readers for help from persons who might have Annie Armstrong memorabilia or personal recollections or who personally knew her? Persons who have such information can either write to me at WMU, 600 North 20th Street, Birmingham, Alabama 35203, or call (205) 322-6511.

Bobbie Sorrell
Education Division Director

Response after fire

Editor:
We want to thank you for putting in the Baptist Record about the pastory of New Hope Baptist Church (Yalobusha Association) being destroyed by fire.

There has been an overwhelming response to this need. One person who did not even know the pastor sent him a check for \$3000.00.

God continues to bless.
Finley Evans
Director of Missions
(Yalobusha-Grenada)
Grenada, Miss.

Appreciation for help

Editor:
We would like to express our heartfelt thanks to the Baptists of Mississippi for a check from the disaster relief fund of \$2,500 because of the loss of our pastory for fire.

We would like to express our thanks to Dr. Earl Kelly for his help in this matter and also to our director of missions, Bro. Finley Evans (Yalobusha and Grenada), for his help and concern. He has been most helpful.

Many friends have helped individually. For their love and concern and their help we thank each one. The

wonderful response renews our faith even more in the love of one Christian to another. May the Lord God get honor from us all.

I. L. Hill, Pastor
New Hope Baptist Church
Coffeeville

Eat to please thyself, but dress to please others.—Franklin

Tallahatchie project balloons

By Joe Young, pastor
Paul Church (Tallahatchie)

A plaque on an English church reads "In the year 1653 when all things sacred throughout the land were either demolished or profaned, Sir Robert Shirley, baronet, built this church, whose singular praise is this, to have done the best of things in the worst of times."

If it is still true that it is "the best of things" to give oneself to building a church, a group of Baptist men from across Tallahatchie County have done their best to do the best of things.

Early in August 1981 a group of Tallahatchians boarded a van owned by First Baptist Church, Tutwiler, and set out to Cortland, N.Y. Two years earlier, the Baptist Brotherhood (men and boys) of 17 Baptist churches in Tallahatchie County had joined to pay half the financial needs of a pastor to begin an evangelical Christian witness in that New York county. Larry Bardon, pastor of Mt. Pisgah Baptist Church near Enid was willing to go, and he was sent to New York.

Two years later two churches are established as a result of this effort. A new church at Solon, N.Y., meets in a church building that had been abandoned, and Emmanuel Church of Cortland, after meeting for months in a rented Grange Hall, has a new church building erected with Tallahatchie Baptist labor.

These thirteen men from Tallahatchie County and one from Coahoma County were the labor. They were part of the group that helped send the gospel to Cortland, N.Y., and now they were building the church house.

Tom Jennings, Lewis Kellum, Jim Norris, Bob Ed Wright, Mike and Johnny Lane, Hal Moore, and L. W. Kimzey of Tutwiler were in the group. "Wash" Walters of Sumner was the electrician, and the crew from Phillip consisted of Alan Rideout, Bob Parrish, Johnny Livingston, and Pastor Bobby Turner. Henry Vaughn of Clarksdale was the "outsider."

These men and boys—carpenters, painters, farmers, lawyers, electri-

cians, teachers, built a church, 25 x 80 feet. Beginning with concrete slab and walls framed, the group put the rafters in place, sealed the walls and roof, did electrical and plumbing work, put up partitions, and installed windows.

Word was received from the church that the building was completed Dec. 18 and has been occupied. It sits on a mountain overlooking a city of 25,000 people in a county with a population of over 55,000, in a curve of an interstate highway.

As a result of this Christian witness in Cortland County two churches with 44 members have begun, and 49 new Christians have been baptized. These two churches are already assisting three new mission churches in New York with financial aid, and through the general budget of Southern Baptists.

tists for missions are all together giving 35% of their offerings to outside mission causes. They met on Feb. 6 and outlined a 7-year plan to become fully self-supporting churches. Until then, Baptists from across the nation and Tallahatchie County will continue to help in many ways.

What are these Mississippi Baptist men doing now? Praying, giving, and building churches elsewhere. Several are helping build a new Sunday School wing on the Baptist church at Paul. And word is out that some of these men are making plans, along with others, to go to Parchman to help build a mission center there for the free world staff.

Whether these be the worst of times, is not for us to say, but certainly these men from Northwest Mississippi are "doing the best of things."



Mississippians built this church in Cortland, N.Y.

Temple, Hattiesburg, to present George Beverly Shea, Kurt Kaiser

George Beverly Shea and Kurt Kaiser will be presented in a concert of sacred music at Temple Baptist Church, Hattiesburg, March 7 at 7 p.m. The concert is a part of the church's seventy-fifth anniversary emphasis.

Shea will sing the songs that have made him famous over the years. He will be accompanied by Kaiser, noted keyboard artist. Also, Kaiser will be featured on several piano compositions. The Sanctuary Choir will assist on special selections with Shea.

For over 30 years, George Beverly Shea has been a soloist with the Billy Graham Crusades. The son of a Methodist minister, he was born in Canada but now resides in Western Springs, Ill.

Shea's musical interests began with his mother who sang every morning accompanying herself with a piano. His father soon recognized his son's talent potential and bought him a harmonica. "Bev" has been closely associated with music ever since.

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Just for the Record

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Thursday, March 4, 1982



Members of the Mississippi Baptist Historical Commission met recently in the Commission's reading room at the Leland Speed Library at Mississippi College. They elected 1982 officers. On hand for the meeting were, from left, William D. McCain, Hattiesburg, vice president; Edward McMillan, Clinton; Larry Thornton, Cleveland; Jack W. Gunn, Cleveland, executive secretary; Talmadge Smith, Natchez, president; Mrs. Alice Cox, librarian and secretary; Billy R. Williams, Gautier; Miss Edwina Robinson, Jackson, indexer of the Baptist Record and interviewer for the Oral History Program; Mrs. L. L. Hood, Shannon; and Dewey R. Roach, Columbus.



Franklin Baptist Church, Flora, ordained three deacons on Jan. 10. J. W. Brister and W. M. Buffington presented the ordination charge. Present for the Ordination Council, left to right, (back row): Freeman Pierce, pastor; Ernest Tanksley, Tommy Creel, ordained members of Franklin Church; Ernest Wright, Bennie Andrews, New Zion, Harrisville; (middle row): G. W. Shorter, New Zion Harrisville; W. M. Buffington, former pastor at Franklin; Cecil Purvis, chairman of deacons; J. W. Brister, Hinds-Madison director of missions, and at front, the newly ordained deacons, left to right, Alton Wallace, Kenneth Creel, and Donnie Burgess. Ralph Lee, pastor of Simmons Memorial, was also on the ordination council.



RA'S OF FIRST BAPTIST CHURCH, SENATOBIA, recently completed their mission project which began in August. Some of the RA's are shown delivering completed Bible holders to residents at Senatobia Convalescent Center during Christmas holidays.

Moak's Creek Baptist Church, Lincoln County, exceeded its Lottie Moon Christmas Offering goal by \$3,400. The Royal Ambassadors, under leadership of Pastor Cecil Hubbard, save newspapers to be recycled, and then contribute their earnings to missions. In 1981 they gave around \$600 from this source. Also Moak's Creek has installed a new Hammond organ, a gift from a member of the church.

First Church, Crystal Springs, will send a group to minister in the vicinity of the Knoxville World's Fair, July 7-17. They have been assigned to a campground ministry to Townsend, Tenn., about 30 miles from Knoxville. James Beasley, minister of music, attended an orientation session in Knoxville Feb. 25-26.

Popp's Ferry Baptist Chapel, Gulf Coast Association, Biloxi, recently conducted a Sunday School leadership study course using Basic Sunday School Work by Harry Piland. Eight workers, in the Sunday Schools of seven classes, received credit for the study course as the first step on the road to earning a Sunday School Leadership Diploma. Wayne Wilson, minister of education, First Baptist Church, Gulfport, taught the five-hour course.



CECIL HUBBARD, pastor of Moak's Creek Baptist Church, Lincoln County, and Mrs. Hubbard were honored with a reception on their 25th wedding anniversary. The Feb. 7 reception, in their home, was given by their daughters, Mrs. Cecilia Fuller of Jackson and Mrs. Sandra McKiernon of Pascagoula. The Hubbards were married Feb. 8, 1957. He has been pastor at Moak's Creek 10 years.

Cecil Harper to present concert

Cecil Harper will be presented in sacred concert at West Jackson Baptist Church, Jackson, on Sunday, March 7, from 7 p.m. until 8 p.m. Harper is a music specialist with the Church Music department, Mississippi Baptist Convention Board.

Names in the News



ALAN BLACK, right, was licensed to preach on Feb. 10 by the Pine Crest Baptist Church, Star. Harold Doster, left, chairman of deacons, presented the Certificate of License. Luther Newell is the pastor at Pine Crest.

This was the first such licensing service that the Pinecrest Church had ever held.

Dale Hensarling, son of Mr. and Mrs. Glen Hensarling of Route 1, Overt, was licensed to preach on Jan. 24 by the First Baptist Church, Runnelstown. Richard White, pastor, presented the license. Hensarling is a student at Jones County Junior College, where he is evangelism chairman of the BSU. He is available for speaking engagements, revivals, pulpit supply, or youth rallies. He may be contacted at Route 1, Box 295, Overt, Miss. 39464 (phone 344-7597).

Hensarling

is available for speaking engagements, revivals, pulpit supply, or youth rallies. He may be contacted at Route 1, Box 295, Overt, Miss. 39464 (phone 344-7597).

Four with Mississippi connections were selected for inclusion in the 1981 edition of Outstanding Young Women of America. They are Mary Jean Padgett, Metairie, La.; Susan Ratcliff, Gulfport; Marti Solomon, Birmingham, Ala.; and Mrs. Bobbye F. Wynn, Natchez.

Miss Padgett is the daughter of B. E. Padgett, pastor of Pine Grove Baptist Church, Magee, and Mrs. Padgett.

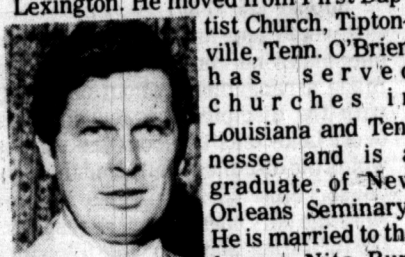
Evangelist and Mrs. Tom Cox recently conducted evangelistic crusades in the state of Kerala, India. There were 507 reported professions of faith with over 9,000 in attendance during this 13-day crusade. Cox was also the visiting professor of preaching at the Faith Bible College, Mavelikera, India, Jan. 10-30, 1982.

He attended Clarke College and has conducted many crusades in Baptist churches in Mississippi. He is a native of Mississippi and his mother (Mrs. W. H. Cox) lives in the Hattiesburg area. He is based at 9150 Fair Oaks Ave. No. 302, Dallas, Tex. 75231.

Staff Changes

Trace Ridge Baptist Church, Ridge-land, Mississippi recently called James E. Parker, Clinton, as interim pastor. Parker is a graduate of Mississippi College, and received a master of divinity degree from Southwestern Seminary, and doctor of ministry from New Orleans Seminary. He served churches in Kilmichael, Meridian, and Okolona and was moderator of the Baptist association in those counties.

Michael O'Brien has assumed the pastorate of First Baptist Church, Lexington. He moved from First Baptist Church, Tiptonville, Tenn. O'Brien has served churches in Louisiana and Tennessee and is a graduate of New Orleans Seminary. He is married to the former Nita Bur-chette and has two children, Michael and Kelli.



O'Brien

Jack Winscott has resigned the pastorate of the Scooba Church to accept the pastorate of First Baptist Church, Lumberton.

Samuel C. Jones, Flatwoods Baptist Church, Gordo, Ala., has been called as pastor of Unity Baptist Church, Pascagoula, Jackson Association. He is married to the former Laura Sue Fisher of Pascagoula and has three children. Jones is a graduate of Baptist Bible Institute, Graceville, Fla., and William Carey College. Previous Mississippi pastorates include: Moselle Memorial Church, and Unity, Leakesville.



Jones

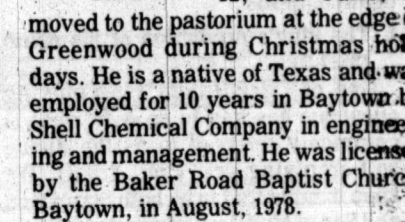
Bill McCreary has accepted the pastorate of Kilmichael Church and is moving there from the Benton Baptist Church.

Alvie Isaac, Sr. resigned on Feb. 7 from Rocky Springs Baptist Church (Monroe) after having served there three years. He and his family will return to New Albany, after Mar. 7. Isaac will be available for supply and bi-vocational pastoral work. The resident membership increased from 67 to 90 during his ministry; Sunday School enrollment increased from 37 to 54.

Olen Breland has resigned as pastor of Lizana Church, Gulf Coast, because of declining health.

Valley Hill Baptist Church, Carroll County, has called James L. (Jim) Gilbert as pastor. The church ordained him Dec. 27, 1981, following his Dec. 19 graduation from New Orleans Seminary, where he received the M.Div. degree.

Gilbert, his wife Claire and their two daughters, Dohna, 12, and Julie, 9, moved to the pastorage at the edge of Greenwood during Christmas holidays. He is a native of Texas and was employed for 10 years in Baytown by Shell Chemical Company in engineering and management. He was licensed by the Baker Road Baptist Church, Baytown, in August, 1978.



Gilbert

Joe Abel is the new pastor of Trinity Church, Biloxi. He retired from the U. S. Marines and recently was graduated from New Orleans Seminary. He has had previous pastoral experience in Georgia.

He has also served churches in California and Mississippi. A native of Belzoni, he is married to the former Dorothy Fox of Wilmington, N.C. They have two children.

Howard Peak, student at New Orleans Seminary, became the pastor at Fort Adams Baptist Mission on Jan. 17, a mission of the Woodville Baptist Church. Peak commutes to Fort Adams on weekends. A native of Walker, La., he served as minister of youth and education at New Zion Baptist Church, Covington, La., for a year.

Max Julian has resigned as minister of music at Big Ridge, Biloxi, to accept a similar position in Ocean Springs.



The Dowdys

New Hope Baptist Church, Franklin County, has called Billy Dowdy as pastor. He and his wife, the former Vicki Smathers of Terry and daughters, Becky, 3, and Katie, 22 months, moved to the church field Feb. 1. Dowdy had been pastor of First Baptist Church, Overt, in Jones County, since February, 1979.

THE VILLAGE VIEW

FROM
Baptist Children's Village

P. O. Box 11308

Jackson, MS 39213

Dress A Child At Easter, A Special Kind Of Caring

Recent special projects include:

1. The special purchase of a new cookstove for Bailey Cottage and twelve sets of beautiful sheets. The gifts were from the Central Private School, Baker, La. Billy Williams is the school principal.
2. Birthday cakes for the cottages from Adult II Department of Paul Truitt Baptist Church, Pearl. In addition to a cake for each cottage and personal hygiene supplies, the group presented a love offering to be used as needed by The Village. The group, under the leadership of retired house-mother, Loreas Eaton, has plans to provide cakes each month for the cottages as well as continuing the love offering throughout the year.
3. Cottage renovation by East Forest and Temple Baptist Church of Forest. Fifteen men recently spent a Saturday doing major renovation work on a cottage on The India Nunnery Campus. Frank Morgan is pastor of East Forest, and Pat McLellan is pastor of Temple Baptist Church.
4. Gift of a new refrigerator for Memorial Cottage. The new appliance was a gift from Ken Statham from Louisville, Miss.

Upcoming events

Current and upcoming India Nunnery Campus features include a special seminar "Where Do We Go From Here?" for high school seniors. Caseworkers Sharon Stone and Linda Burns will lead discussions regarding job information, independent living, educational options, and personal resources. Another upcoming feature includes an aerobic exercise program for teenage girls.



Village young people are shown during the Valentine Banquet.

Valentine hearts and flowers

All young people on The India Nunnery Campus recently enjoyed a special evening of hearts, ribbons, music, and good food as they attended the annual Valentine Banquet.

Bob Catlett, director of recreation, directed the event and was assisted by houseparents and teens of the campus in decorations and food preparation. A punch fountain and table of hors d'oeuvres provided a beautiful beginning to the evening.

The Single Adult Departments III and V of First Baptist Church, Jackson, provided special desserts at the end of the meal.

Musical entertainment for the evening was provided by Melvin Evans. Melvin grew up on The India Nunnery Campus and for many years traveled throughout the state as a member and soloist with the campus singing group, The Villagers.

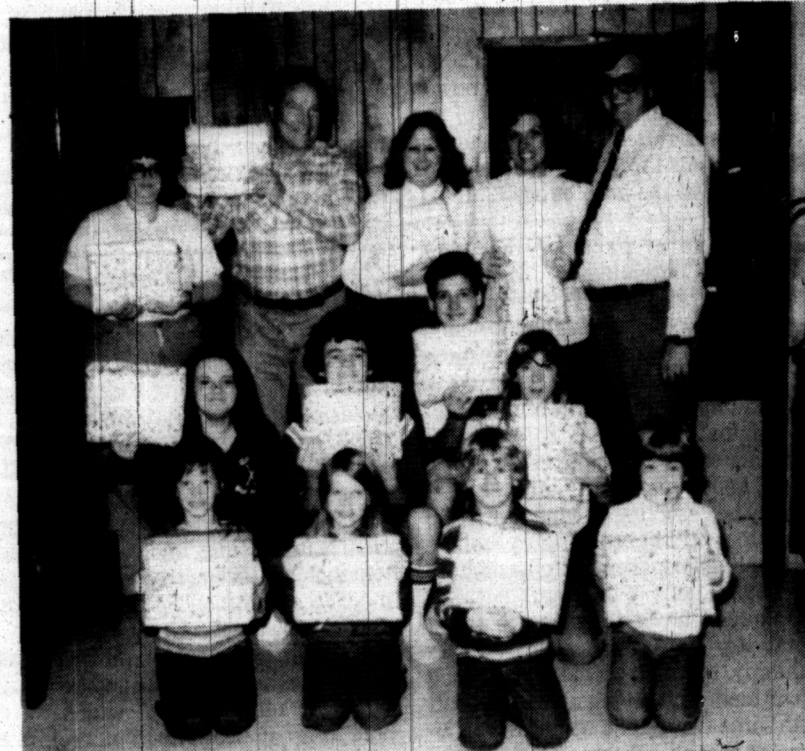
During a special moment Melvin introduced his fiancée Teresa Gilmore to Village friends. Randall Hall, Minister of Music at White Sand Baptist Church, Prentiss, accompanied Melvin during the performance.



Former Villager Melvin Evans entertains during banquet.

Shrine Circus

Recently activities on The Farrow Manor Campus included an outing to the Shrine Circus in Memphis at the coliseum on the Mid-South Fairgrounds. One of the circus clowns rode the bus from the campus into Memphis, accompanying and entertaining all young people and staff enroute.



Blue Ribbons!!!!

Farrow Manor residents T. J. Clardy and Jeff Lucas won first place blue ribbons at both Tate County and District F.F.A. shows at Batesville recently. Both young men showed their registered Hereford calves at the Dixie National State Show in Jackson. Jeff was awarded a third place ribbon, and T. J. placed seventh in their respective classes. Both young men have done outstanding jobs in preparing for these events and we proudly salute each of them.

Telling our story

Many thanks to Holmes, Leflore and Humphreys Associations for the invitation extended to The Village to participate in their World Missions Conferences. It is, indeed, a privilege for Village staff to be able to carry the message of the Village ministry into churches throughout Mississippi. Additionally, speaking engagements and presentations in area schools presented a unique opportunity to clarify and outline Village life. For the warm hospitality of the area people and their response to Village staff and presentations, we are exceedingly grateful! M. C. Johnson is Director of Missions and coordinated the conference.



Secretary of Week

Jo Ann Neal, secretary at Farrow Manor, was selected as "Secretary of the Week" by Radio Station WVIM-FM 95. She was awarded flowers, a gift certificate and movie tickets for two in Memphis. She has been employed on The Farrow Manor Campus of The Village for three years. Her husband, Tommie, teaches Building and Trades at Independence High School. They are parents of two children, Chris and Sue Ann.

Who's Who Announcements

W. P. Daniels High School New Albany, Mississippi

Named as Most Courteous during recent Who's Who announcements was Sean Milner. Sean lives in the New Albany Group Home and is a junior at W. P. Daniels. We both congratulate and thank Sean for this special honor.

Presenting Our Trustees:



T. Cooper Walton, Charles L. Miller
Jackson Jackson

Bible Book Series

The King's last supper

By Howard E. Spell, Clinton
Matthew 26:1-30

The theme for this final unit in our study of the Gospel According to Matthew is "The Kingdom and the Cross." Beginning with chapter 26 all the material points to the suffering and death of Jesus.

I. The king's prediction of his death (26:1-2)

One of Christianity's perplexing questions has had to do with what is commonly referred to as the divine self-emptying (cf. Phil. 2:5-8). We keep in mind that to be both Son of God and Son of Man Jesus accepted certain limitations. He did not know the time of his return to earth (the parousia), but he could foretell that within two days he would be delivered up to be crucified.

II. The Sanhedrin's plot against the King (26:3-5)

It is not difficult to imagine that individual members of the Sanhedrin had talked to each other about the threat to their position which this Jesus of Nazareth posed. Finally they gathered in the court of the high priest and decided that they must get Jesus out of the way. The problem which faced them was how they might do it. Upon two things they could agree: they must do what they did secretly, and they must not do it during the Passover lest they have a riot by fanatical followers from Galilee.

III. The anointing of the King (26:6-13)

Although Matthew does not identify the woman who poured a vial of costly perfume or ointment on Jesus, John tells us she was Mary, the sister of Martha and Lazarus (John 12:1-8). It is estimated that the cost of the ointment was equal to a common laborer's wages for one entire year, and this aroused criticism by the disciples since they considered it a waste of money.

One thing which escaped their attention is the fact that love is not always practical. Indeed it can be far from what others might consider practical. Love is not always a good accountant. Instead of rebuking the woman for what she had done, Jesus said people would remember and talk about her act of devotion. We keep in mind Jesus knew he was, in a sense, being anointed for burial.

IV. Unexpected help for the Sanhedrin (26:14-16)

Just at the time members of the Sanhedrin were in great perplexity

about how they would carry out their plan to dispose of Jesus of Nazareth, Judas Iscariot came to them with a proposal and apparently it did not take long for them to agree on the amount he would be paid for betraying Jesus.

V. The Passover and the Memorial Supper (26:17-30)

It would appear that through some one whom he could trust Jesus had made arrangements about observing with the disciples the Jewish Passover. Luke tells us about the sign by which the disciples would find the right house (Luke 22:9-12). Since women were the only ones who were responsible for filling and carrying the water pots, a man bearing such would have been an unmistakable signal.

Since their deliverance from Egypt, the Jews had observed (with but few lapses) the Passover as a reminder of their deliverance from Egyptian bondage. The traditional elements used in this supper were roasted lamb, bitter herbs, unleavened bread, and wine. It was while Jesus and the disciples were eating that he made the solemn declaration that one of them would betray him.

Whether the disciples doubted their own loyalty is not made clear, but each of them said, in effect, "It is not I, is it?" The reply of Jesus, "He who dipped his hand with Me in the bowl is the man who will betray me" (26:23 NASV), did not really identify the betrayer since they all dipped into the common bowl. But when Judas asked if he were the one, Jesus replied, "You have said it yourself" (26:25 NASV).

Matthew does not tell us at what point Judas left the group, but John elaborates slightly on Matthew's account (John 13:21-30). While Jesus and the disciples were still reclining at the table, Jesus inaugurated the Lord's Supper.

He took a piece of bread and having blessed it, he broke it and gave it to each of the disciples saying, "Take, eat; this is My body" (26:26 NASV). Then having taken a cup and having given thanks, "He gave it to them, saying, 'Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins'" (26:27b-28 NASV).

Although many names have been used to designate this supper, traditionally Baptists have used the terms, "The Memorial Supper," "The Lord's Supper," or simply "Communion." We reject the term "sacrament" be-

cause it suggests something with saving efficacy.

The bread and the cup only represent his body and his blood, and there is no suggestion in the accounts in the gospels or in Paul's account in 1 Corinthians (11:23-26) that the elements became actual flesh and blood. One Old Testament example of this usage is interesting. When Joseph interpreted Pharaoh's dream, he said, "The seven good cows are seven years, and the seven good ears are seven years" (Gen. 41:26 NASV). He did not mean cows actually became years—they represented years. The bread and the cup merely represent the body and blood of the Savior and reminds us of his death on the cross.

There seem to be times today when some would treat the Lord's Supper as a good luck charm or as something to ward off danger. It was not so intended. The supper is a memorial to one who gave his life that others might live. For it to be observed in any other way or with any other design is a perversion of what Christ intended.

Oldham to appear in New Albany concert

Sacred concert artist Doug Oldham will appear in concert Saturday, March 6 at 7:30 p.m. at the Victory Life Center, Old Highway 78 West in New Albany. The program is being presented through Gospel Concerts, Inc. of Ripley, Gary (Slim) Cornett, president. Also appearing on the program will be Mississippi music evangelists, Bobby Shurden and Gary Cornett.

Lester to deliver Staley Lectures

Andrew D. Lester, associate professor of psychology, Southern Seminary, Louisville, Ky., will be the guest lecturer at the Staley Distinguished Scholar Lecture Series at Mississippi College March 8-10. The theme for this year's lectureship will be "The Christian and Emotions."

The Monday schedule calls for Lester to speak on "Anger and the Christian Faith" at 10 a.m. in Nelson Auditorium, lecture on "The Impact of Guilt and Shame" at 6:15 p.m. in Provine Chapel, and conduct an Engaged Student Seminar at 9 p.m. in the Vesper Room of the B.C. Rogers Student Center.

Tuesday at 11 a.m. in Provine Chapel he will discuss the topic "Christians Burn Out Too" and at 6:30 p.m. "The Christian Faces Depression and Despair" will be the subject for a session in the Hall of Fame Room of the Student Center.

At the regular 10 a.m. chapel program on Wednesday he will lecture on "The Ethics of Anger."

Lester received the bachelor of arts degree from Mississippi College in 1961 and later earned the bachelor of divinity and doctor of philosophy degrees from The Southern Baptist Theological Seminary. He has had extensive clinical training at various hospitals around the country.

Ants don't daunt Spring Hill RAs

The Bob Tyner chapter of Royal Ambassadors was organized at Spring Hill Baptist Church, Pearl River Association Jan. 1, 1981.

The pastor, Danny Brown, three counselors, and three boys met for the first meeting. Within one month, the chapter grew to six boys. On Recognition Sunday, achievement pins were presented to the boys and a fishing trip was given to them. Four boys went on the trip. During the summer, five boys participated in an overnight camp-out in which ants forced them to move to another location.

The chapter's biggest accomplishment for the year, perhaps, was its Lottie Moon Walk-A-Thon at Desoto National Forest. Eight boys walked ten miles each to raise \$180.00 which they gave to the church to help it go over its Lottie Moon Offering goal.

Now the boys are engaged in recruiting new members. The chapter was so named because of Bob Tyner's interest in and former work with the boys of the church and community.

Devotional Jesus means pardon

By Billy Greene, pastor, Whitesand Church, Prentiss

"Though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18). Webster's dictionary says that pardon is to absolve from the consequences of a crime to allow to pass without punishment. When man chose to sin, God pronounced the penalty or consequence for sin—death, physical and spiritual. Of course, the spiritual death is worse, for it means eternal separation from God. But God was merciful and provided one to take the punishment for us—Jesus. The crown of thorns he wore, the cross he bore, the stripes he endured, the mockery he received—these I deserved, but he bore them for me.

In the hills of Tennessee, a group of students made rules for the classroom. One of them was if anyone were caught stealing, he would receive ten stripes across the back. A thin, hungry boy was caught stealing. As he prepared to take his punishment, one from the back—big and strong—came forward and volunteered to take the punishment for him. How

like JESUS!

By believing that he died on the cross for me, confessing my sins and repenting of them, and committing my life to him, I receive pardon for sins—past, present and future!

Vance Havern in his book, *Jesus Only*, tells this story: A Russian soldier sat wearily in his tent following a hard battle. As he sat there, he began to list all the debts he had accumulated. The list became longer and longer. Finally in desperation, he wrote across the bottom of the sheet, "How can I ever pay all these debts?" and fell asleep with his head on the table where he had been writing, his pen still in his hand.

The Czar, wishing to check the morale of his men, moved in disguise among the tents. When he came to this tent, he was so moved by what he read that he wrote across the bottom of the list, "These debts are paid in full."

Thanks to JESUS, all my sins are gone because of Calvary!

Clarksdale honors Marion

Members of Clarksdale Baptist Church celebrated Lucius B. Marion Day Feb. 7 to express love for the pastor who served them over 20 years and who retired Dec. 31, 1981, to become pastor emeritus.

Marion and his wife, Mildred, will continue to live in Clarksdale on Oakhurst Avenue where their four children, Barbara, Carol, Chip, and Charles, grew to adulthood.

The special day, planned for an earlier date, was postponed because of ice and snow.

At the morning service, Dwayne Edlin, chairman of deacons, acted as master of ceremonies, as tributes were given. Mayor Richard Webster, stewardship chairman of the deacon council, presented the church's gift to the Marions. Barbara Chrestman pinned an orchid on Mrs. Marion and a boutonniere on the honoree.

A covered dish luncheon was served in the fellowship hall to an overflow crowd. Afterward a program of special music and fun was held in the sanctuary with Richard Webster as emcee. Congratulatory letters from minister friends of the retiring pastor were read. A gold necklace was presented to Mrs. Marion by Rose Edlin.

Included in the Sunday bulletin was a summary of accomplishments at Clarksdale Church under Marion's leadership, in an article by Betty Lou Stribling.

Five adjacent lots were bought; a new education building was erected. The sanctuary was remodeled and a new pipe organ bought. The debt for education building and remodeling (\$444,570) was retired in April, 1981.

The Clarksdale Baptist School was opened in 1964 and now has nine grades.

During Marion's pastorate, 1,444 members joined the church, 601 by profession of faith.

The value of the church property has risen from \$345,016 in 1960 to \$1,100,000. Total contributions to all causes during the past 20 years have amounted to over \$2,870,000.

BMC to present Ludlow in concert

The Blue Mountain College Department of Music will present Edward Ludlow in his 20th faculty recital at 8 p.m. Tuesday, March 9, at Lowrey Memorial Baptist Church.

Ludlow is associate professor of organ and church music at Blue Mountain College. He received the bachelor of fine arts degree from University of Florida, and master of music degree from Drake University. He was a Fulbright Fellow at the University of Copenhagen.

The recital, which is open to the public, will include works by Rossi, Bach, Harris, and Rhenberger.

Life and Work Lesson

Unity in diversity

By James L. Travis
Pastoral Services
University Medical Center, Jackson
I Corinthians 12:12-27

In working through Paul's first letter to the Corinthian church, we continue in the study on life together in the church. Last week attention was focused on the great diversity of the gifts of the Spirit. This week we consider a passage in which Paul balances out that aspect with an emphasis on the unity that is both possible and necessary in the diversity that would exist in any church congregation.

In this passage Paul demonstrates his great skill in utilizing an aspect of life to more clearly interpret the great truths of the faith. In this case he makes use of the metaphor of the human body as a way of understanding the workings of the church. This metaphor is filled with much meaning. Paul earlier in this letter has spoken with great reverence and respect of the human body, noting the integral link between the body and spirit in the human creature.

Unlike many of his Greek counterparts who looked upon the body as evil, Paul more nearly reflected his Jewish heritage to consider the body as one of God's great gifts in creation. It is evident how much Paul relied upon this concept as a way of explaining the faith when he realizes that of the 152 times in which the word, "body," is used in the New Testament far over half (91 times) occur in the letters of Paul. It is a powerful metaphor, not only because of its varied nature but also because it brings Christianity right down to where we live.

The one and the many (12:14-21): Having introduced the metaphor, the "body," as his vehicle for addressing this paradoxical situation in the church, Paul reverts to a wry form of humor to make his point. He begins with an obvious statement, namely, that the body is not just one of its many members, but consists of the totality of its members. He then engages representative parts of the body in monologue. The foot, in a fit of envy because it does not have the prestigious position of the hands, secedes from the body. Paul points out that this really is impossible. The ear, because its entering data into the human system is not as colorful as that of the eye decides that it shall retire from being a part of the body. Of course that's impossible, too. Then Paul points out that

if any person's body consisted only of one of its members that would indeed be a ludicrous situation. In verse 18 Paul links up his ridiculously funny line of argument with an important truth in creation, namely, that "God has put all the separate parts into the body on purpose." That purpose is to function more or less in an integrated fashion so as to accomplish the goals of human life.

In verse 20 he reiterates the important truth, this time approached from the other direction: there are truly many members and yet one body. One organ can not declare the irrelevance of another. The eye can not in arrogance disclaim its need of the hand nor can the head disclaim its need of the feet. This is reflective of the truth in John Donne's famous statement, "No man is an island unto himself."

The value of parts of the body (12:22-26): Continuing his usage of the metaphor of the body, Paul points out that those bodily components which seem to be less prestigious or in some way less honorable actually may play a more important part in human life.

Paul may be making reference to our inner organs or to the genitals. We do not know this specifically for here he may be resorting to euphemisms in order to avoid being quite so embarrassingly rascally in following out the implications of his argument.

If indeed he is referring to those "private parts" of the human anatomy, to which we make reference in our modern sophisticated world still with some twinge of discomfort, his figure of speech becomes all the more potent. A person's sex organs, even though hidden with whatever amount of clothing is fashionable in society, serve as the anatomical vehicle for powerful and mysterious forces. On the one hand we hide certain parts of our body. On the other hand we recognize at some level their extreme importance, for example, in the process of procreation.

It is in this section that Paul begins moving toward his application to the church of these references to the human body. When he admonishes the Corinthian Christians that there should be no great separating gap among the members of the body, he goes on to say that the very unity in the extreme diversity means that both positive and negative consequences relating to one member are felt by all the other members.

From the human body to the body of Christ (12:27): In the final statement in this particular passage, Paul makes his application clear. He has not really been talking primarily about human anatomy but about the body of Christ and in its particular form in the church at Corinth. If indeed he has gotten the attention of his readers by these personal statements about the human body, then he has assisted them in recognizing the similarity and the great importance of the body of Christ. He concludes this section by keeping together this paradox, namely, that there is one body but many different members whose diverse gifts are of equal value in and of themselves, but all in some measure contribute to the ongoing life of the congregation.

Please keep in mind that Paul is not talking about a kind of deadening uniformity which might come to exist in any given church. This seems to be where we sometimes feel the greatest threat, namely, that it is required that we all believe alike or act in the same fashion. This is not what he was talking about. He is stressing the value, the necessity of unity not uniformity. I think the more creative congregations are those which encompass great differences among the members, so that any kind of uniformity would be clearly impossible, and yet which hold together that diversity in a commitment to a common Spirit who brings about a powerful form of unity.

A meeting was held in an enormous room. The meeting broke up into many different sub-meetings, which were held in areas partitioned off from the other. On the ceiling of this great room was a huge mirror. As the smaller groups met, it would appear that there were indeed many different groups totally separate from the others. As one looked about him in any one of the smaller meetings he could really only be aware of the small group in which he participated. To look up, however, gave one a vision in the reflection in the mirror of the entire group so that there was a sense of belonging to the total group. If you follow out this analogy, it might go something like this. Much of the time as we look about us in the churches we are more strongly impressed by the great differences which divide us; however, if we transcend the immediate situation and look beyond ourselves to the spirit of a loving and uniting Creator, then we realize we are really part of one family under God.

Uniform Lesson

By Louie Farmer, Jr., Hattiesburg
Mark 1:21-45

With this lesson we begin a month-long study of the miracles of Jesus. Do you believe in miracles? Many people (even some Christians) do not. Some say the days of miracles are over.

I. What is a miracle?

Many definitions have been given which approach the answer in various ways, but all say about the same thing. One definition is "An act or happening in the material or physical sphere that apparently departs from the laws of nature or goes beyond what is known concerning these laws."

There is no word in the Greek language which really means miracle. Three Greek words, fairly close synonyms, are sometimes rendered into English as the word "miracle," or as a synonym of it. One of these, "semeia," basically means and is usually translated "sign." "Dynamis" basically means power and is translated "miracle" or "mighty work." "Teras" means and is translated "wonder." There is some confusion among differing versions and translations of the same passage. For instance, compare John 9:16, where the Greek word "semeia" is rendered miracles in KJV, signs in ASV and mighty works in TEV.

Do you believe in miracles? When we realize that God made the laws of nature and continues to watch over them, it is not difficult to assume that he can speed up or slow down some process or alter it in some way.

To my inquiring and somewhat scientific mind, some miracles appear impossible when they seem not to have been performed in the usual, natural way. I cannot explain them, but there are things all around me every day that I accept as usual and natural and still cannot explain. When I can explain a miracle by natural laws, I tend to do so. When I cannot explain some action of Jesus, I am prepared to accept it as being true, even if it is beyond my understanding. The difficulty of accepting some miracles and not accepting others is that there is no place to draw the line. We either accept the entire record or run the risk of letting it all go.

If we rule out the miracles of Jesus we attribute wholesale willful or superstitious misrepresentation to the Scripture writers. The miracles of Jesus were reported by eyewitnesses. When Luke, a trained physician, wrote

of Simon's mother-in-law having a fever, (Luke 4:38ff) he knew what he was writing about. He would not have written that she was healed if it were not true.

II. After the synagogue in Capernaum (Mark 1:21-28)

After calling Simon and Andrew and James and John to follow him, Jesus went into the town of Capernaum. On the next Sabbath he went into the synagogue and taught. This was not the same day in which the disciples were called, for they could not have been fishing on the sabbath. The people who heard Jesus were amazed at the freshness and the spiritual nature of his teaching. They were accustomed to the teaching of the scribes which was based mainly on tradition.

As Jesus taught, a man who was in the possession of an unclean spirit came into the synagogue and screamed out. The original Greek says the man was in (Greek, "en") an unclean spirit. The unclean spirit, using the body of the man, cried out accusing Jesus of coming there to destroy his kind. This unclean spirit knew who Jesus was. Jesus responded to him with a command much stronger than the English version seems to indicate. A good translation is "Shut up! And come out of him!" So he threw the man into a final convulsion and came out. The man was not hurt as the translation "torn" would seem to indicate. Compare the parallel passage in Luke 4:35, which definitely says "He came out of him, and hurt him not." Some have thought that the man was epileptic and this was his final convulsion.

III. In Simon's home (Mark 1:29-34)

Leaving the synagogue after the service Jesus and the four disciples he had called by the Sea of Galilee went to Simon's house for sabbath day lunch. When they arrived there they found Simon's mother-in-law in bed with a fever. She apparently had stayed at home to prepare the dinner. Jesus took her by the hand and helped her up. The fever left and she went about preparing the meal.

After sunset what seemed to be the entire town gathered in front of the house. The sick could not come to be

healed until after sunset when the Jewish sabbath was over. Jesus healed many of them and asked that they not spread the news. His fame was already beginning to hinder his work.

IV. Preaching tour through Galilee (Mark 1:35-39)

As preachers naturally are on Monday morning after a busy Sunday, Jesus was exhausted and needed refreshing physically and spiritually. Very early he arose and went out of town to a lonely place to pray. When the disciples missed him, they hunted desperately and finally found him. They told him everyone was looking for him and they expected him to go back into the city where he was becoming such a sensation. However, to escape the effects of this popularity and to minister in other places, he set out on a tour of the towns of Galilee preaching and healing.

Sometime and somewhere during his ministry in Galilee, a leper came to Jesus and with respect, maybe worship, said "If you want to, you can heal me." Now this was quite an order because Luke, the physician, tells us the man was "full of leprosy" (Luke 5:12). The disease was fully developed and was all over his body.

Jesus, feeling pity for the poor man, reached out and touched him, and said, "I want to. Be clean." The leprosy was gone and the man was evidently very happy.

Jesus knew he would want to tell everyone what had happened. In rather harsh words he told the man who had been healed not to tell, but to go to the priest and do the things prescribed in the law in order for him to get back into normal society. (Read Lev. 14 to see what that involved.)

The man was so enthusiastic in understanding appreciation that he spread the news so much that Jesus could not go back into town.

Application: If you and I are to live like Christ we must look with compassion on those around us, as he did. We do not have the miraculous power he had, but in our own way we, too, can go about doing good. Ways of showing our Christian love are always near. Our showing that we care can be our way of working miracles and wonders.

Some circumstantial evidence is very strong, as when you find a trout in the milk.—Thoreau